

# THE CHRISTIAN VISITANT.

"NOCTURNA VERSATE MANU, VERSATE DIURNA." "BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, JUNE 10, 1815.

No. 2.

## AGENTS.

The following Gentlemen are authorised to receive Subscriptions for the CHRISTIAN VISITANT :—

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The Editor of the CHRISTIAN VISITANT, respectfully solicits all who possess talents, and a disposition to employ them usefully, to lend him their aid in conducting this work, by favouring him with communications on religious subjects. From several respectable clergymen, of different sects, he has promises of assistance ; and to the clergy, in general, throughout the state, he confidently looks up for such aid as their leisure may allow them to contribute. He would beg leave to suggest to them individually, the propriety of their furnishing, for his columns, the history of each of the churches over which they respectively preside, from its foundation to the present day. The labour of a few leisure days, in inspecting their church records, would enable them to comply with this suggestion, and favour community with a portion of its history, more interesting than the rise and fall of parties, or the circumstances and events of battles and sieges ; inasmuch as the peaceful progress of the banners of the cross, is far more glorious than that of banners polluted by calumny and hatred on the one hand, or stained with blood, and steeped in human misery, on the other.

From students of divinity, who may feel inclined to exercise their faculties in prose or poetical compositions, suited to the plan of this work, the Editor likewise expects to receive many valuable communications. By affording the student opportunities of trying the powers of his mind, this paper may be the means of stimulating to exertion those who are destined to labour in a field of knowledge and of duty, in which no talents and exertions, however great and unwearied, can satisfy the obligations which the labourer owes to the Lord of the vineyard.

From Presidents and Professors of Colleges, the Editor has been encouraged to believe, that he will receive liberal contributions of matter for the columns of the CHRISTIAN VISITANT. Religion, literature, and science, are so intimately connected, that historical views of our learned Universities, and accounts, from time to time, of their rise and progress, in a state yet in its infancy, and of their annual commencement exhibitions, will very properly form an interesting part of this work.

In short, to men of genius, learning and piety, of all denominations, whether clergymen or laymen, the Editor appeals for such contributions to his columns as may be useful, and consistent with his plan.

Every original or selected communication, that is well written, and free from offence to any sect, or individual, will be gratefully received.

All communications for this paper, must be directed to Mr. HENRY C. SOUTHWICK, the printer, who will receive them for the Editor, and they will be duly attended to.

## RELIGIOUS DOCUMENTS.

The first report of the Managers of the Norfolk Bible Society, submitted at their annual meeting, held on the 7th of March, 1815, transmitted by an obliging correspondent, shall appear in our next. Of official documents, of this description, the Editor has a number on hand ; and as these documents will form no small share of the groundwork for a history of religion in the United States, the more their publication is extended through various channels, the greater chance will they have for preservation for the use of the future historian, who may undertake to trace the progress of the gospel, in a country which has been so highly favoured by its Divine Author. It must be apparent to any one, who reflects upon the numerous Societies that have been established to propagate the gospel, by disseminating the Holy Scriptures, and sending forth Missionaries ; and the various other, and extensive, means which have been employed, and which will continue to be employed to the same glorious end ; that the CHRISTIAN VISITANT must become more or less a repository of official and unofficial religious intelligence : And that this, in some measure, will deprive it of that character for variety, which many may expect it to possess. But such articles, as are above alluded to, cannot be overlooked, in justice to the cause which the *Visitant* is established to support. They must necessarily occupy a large portion of its columns. Still, however, the Editor hopes, that in regard to variety of matter, by the aid of his correspondents, and his own feeble efforts, there will be as little ground to complain against this publication, as against any other of a similar description, which has yet been published in the United States. He will steadily endeavour to conform as nearly as possible to the plan, the outlines of which were exhibited in his first number.

## REFLECTIONS FOR SATURDAY EVENING.

" His hand the good man fixes on the skies,  
" And bids earth roll, nor feels her idle whirl."

Another week has past, and how many of us find ourselves as deeply immersed in sin and folly, as when the last Saturday night overtook us, wholly unprepared for the holy exercises of the Sabbath ! How many idle pursuits have we abandoned ? How many bad habits have we corrected ? How many sinful affections have we extinguish-



ed? How many wicked or worthless deeds have we committed, and how many good deeds have we left undone? How many blessings have we received, without acknowledging the beneficence of Him who bestowed them? And how many calamities have befallen us, without chastening our tempers, and convincing us of our abject and miserable condition, if the Saviour of the world withhold his grace from us, and leave us to perish in our iniquities? Has prosperity attended our temporal concerns? Have health and domestic felicity dwelt within our walls? Have our tables been spread with plenty, and our festive hours cheered by the smiles of connubial love; and the expressions of filial piety and gratitude? Or have we been sinking under the pressure of misfortune, of poverty, of sickness, and of want? And have we not only been grateful for divine favours, since every favour comes from Him, without whose fiat, not even a *sparrow falls to the ground*: But have we remembered, in our distresses, that every calamity, as well as every consolation, comes for good, to those whose hearts, like that of ANAXAGORAS, are fixed, not "*on this dim spot, which men call earth*;" but who, like that ancient sage, look to a brighter world, to the Christian's HEAVEN, for the end of all their cares, and the consummation of all their hopes? But *Anaxagoras* was a heathen philosopher. The readers of these reflections profess to be Christians: And will you, Christians, suffer a heathen philosopher to outstrip you in the path to eternal glory? Will you, by the tenor of your lives, permit it to be said, that he could meditate upon Heaven; but that you can think only of earth, and of its grovelling joys? Will you reflect, that a mind benighted in the dark shades of *Paganism*, could pierce those shades, and look to the Eternal God, whom you acknowledge, for present consolation and future hope? And will you, with such an example, from an age unblest with the light of revelation, still fold your arms, still slumber in sinful apathy, regardless of the promises and the penalties of Divine Justice; regardless of him who died to secure to you those promises, so blissful; and to avert from you those penalties so painful, so fraught with everlasting anguish? These are not soft words; they are intended to pierce the sinful heart, dead to heavenly affections; and may they pierce it to the quick, and rouse it from its fatal lethargy. The VISITANT, recollect, is at war with vice, with infidelity, and irreligion; with lukewarmness in the churches, and impiety and licentiousness out of them; and under banners consecrated by the blood of Him who unfurled them on earth, and who bore them, even through the dark shades of death, triumphantly to the archives of his eternal Father, it will study to act the part of a vigorous belligerent: It will strive to persuade, and to draw *by the cords of love*; but it will not shrink from the truth, out of courtesy or convenience; it will not tamper with the *foolish by the way-side*, nor the *wicked in their hidden and secret places*; the foolish and the wicked, who *say in their hearts that there is no God*, and who live as though they had no souls, and were *like the beasts that perish*.

#### RELIGIOUS INTELLIGENCE.

It has for some time been the practice of the President of the College of New-Jersey to make a written report to the board of trustees, at each of their semi-annual meetings, on the state of the college.—The following statement made a part of such a report, without any expectation, when it was drawn up, that it would ever be made public.

If it had been originally intended for publication, the form and manner of it would certainly have been somewhat different; though perhaps not more satisfactory to those who are desirous to be acquainted with a plain account of facts. A few short notes have been added, explanatory of circumstances known to the board, but of which it appeared necessary to give some information to the public.

The report from which the following article is extracted, was read to the board on the 4th day of April, A. D. 1815. [Del. Gaz.]

#### A REPORT, &c.

PUBLISHED BY ORDER OF THE BOARD OF TRUSTEES.

#### REVIVAL OF RELIGION IN THE COLLEGE.

On this subject I have thought it my duty to make a correct, though it must be a very summary, statement to the board; both because the subject is important and interesting in itself, and because imperfect and erroneous accounts respecting it have been circulated.

For nearly a year past—that is, since the commencement of the last summer session—a very large proportion of the students have attended on all the religious exercises and instructions of the college with more than ordinary seriousness; and the minds of some of them, as now appears, were ripening, through this whole period, for what has since taken place. There was nothing more apparent, however, for six weeks after the commencement of the present session,\* than an increase of this serious attention to the religious duties of college; an increase both of the degree of seriousness, and of the number of those in whom it is visible. Every religious service, both on secular days and on the sabbath, was attended with a solemnity which was sensible and impressive. In this manner the revival commenced, or rather became apparent, in the second week of January, without any unusual occurrence in providence;—without any alarming event, without any extraordinary preaching, without any special instruction, or other means that might be supposed peculiarly adapted to interest the mind. The divine influence seemed to descend like the silent dew of heaven; and in about four weeks there were very few individuals in the college edifice who were not deeply impressed with a sense of the importance of spiritual and temporal things. There was scarcely a room—perhaps not one—which was not a place of earnest secret devotion. For a time, it appeared as if the whole of our charge was pressing into the kingdom of God; so that at length the enquiry, in regard to them, was, not who was engaged about religion? but who was not? After this state of things had continued, without much variation, for about two months, it became manifest, that a change was taking place. Some were becoming confirmed in the hopes and habits of evangelical piety; some were yet serious, thoughtful and prayerful, though perhaps not in so great a degree, or at least not so apparently, as once they had been; while some were plainly losing the impressions which they had lately felt. And such has continued to be the state of this interesting concern to the time of making this report.—The result is, that there are somewhat more than forty students, in regard to whom, so far as the time elapsed will permit us to judge, favourable hopes may be entertained that they have been made the subjects of renewing grace. Perhaps there are twelve or fifteen more, who still retain such promising impressions of religion, as to authorize a hope, that the issue in regard to most of them, may be favourable. And nearly the whole of the remainder shew a great eagerness to attend on all the social exercises of religion; not only on those which are stated and customary, but those which are occasional, and the attendance on which is entirely voluntary. Thus, of the students who are now in the college, a majority† may be viewed as hopefully pious;

\* The winter session of the college commences six weeks after the last Wednesday of September, and continues till the first Thursday after the second Tuesday of April. The summer session commences four weeks after the last mentioned period, and continues till the last Wednesday of September, which is the day of the annual commencement.

† The whole number of students in the classes of the college is one hundred and five; of whom twelve were professors of religion when the revival began.



and a large proportion of the residue appear to possess much tenderness of conscience, and show a very desirable regard to religious duties and obligations.

It has already been intimated, that this revival of religion commenced without noise, and without any other means than those which had been a considerable time in use. But having thought it my duty to converse with my pupils, as often as they requested it, at the time when their minds were filled with anxious fears and enquiries; and also to examine them individually and carefully, since hope has, in some measure, succeeded to fear; I have had a favourable opportunity to inquire, and have attentively inquired, after the instrumental causes of this revival, as indicated by the views and feelings of the parties concerned. Four such causes appear to have had a manifest agency:—

1st, And chiefly, the study of the Holy Scriptures;\* accompanied with comments on the portion read, and a practical application of the leading truths contained in it. God has remarkably honored and blessed his own word. Strange as it may seem, this study of the Bible has always been a favorite one among the youth of the college, not excepting the most gay and dissipated. Pains have, indeed, been taken to render it interesting; but the degree in which it has been so, has been truly surprising. And, under the divine blessing, it has served to enlighten and instruct the youth in their duty; it has rendered their minds solemn and tender, beyond what they were themselves aware of at that time; it has given them a deep reverence for the truths of divine revelation;† it has qualified them to hear preaching with advantage; and at length revealed truth has, we trust, been powerfully and effectually applied to their consciences, by the Spirit by whom it was ended.

2. The circumstances in which the students have lately attended on public worship, have been peculiarly favourable to their religious improvement. They have worshipped, in consequence of the burning of the church in this place, in the prayer-hall of the college for more than two years past. For about eighteen months they have worshipped separately from the people of the town; and have, with the theological students, who joined them partially at first, and generally of late, formed an audience or congregation by themselves.—This has given an opportunity which has been carefully improved, to choose such subjects, and adapt such a manner, in preaching to them as appeared best calculated to arrest their attention. Appropriate addresses have frequently been made, and the service has, in all respects, been conducted with a special view to their advantage and religious edification. In these circumstances, they have felt an unusual interest in the solemnities of the sanctuary—they have felt that they were the parties directly and particularly concerned in these solemnities; and the good effects of this sentiment have been incalculably great, and were very apparent before the revival was visible. In a word, this mode of conducting public worship must be considered as having been a powerful instrumental cause, both in producing an awakened attention to religion at first, and in cherishing it through the whole of its progress.

3. The effect of moral discipline has been manifestly favourable to this revival. This discipline, vigorously and vigilantly maintained, has preserved the youth, generally, from those practices, habits and vicious indulgencies, which counteract, dissipate, and destroy all reli-

gious impressions. It has had an influence in preventing that hardness of heart and insensibility of conscience, which are the natural and usual effects of unrestrained vice. It has formed a practical testimony against the moral vileness of several things which youth are apt to consider, if not as entirely innocent, yet, as evidences of manliness and spirit.—After many efforts to resist these effects of discipline, by the least virtuous part of the college, the attempt was seen to be vain; and it was clearly perceived that the effects mentioned were sensibly felt, by the great mass of the students, before the revival. It was also very noticeable, that the revival made its appearance with an act of discipline. A student (one of three dismissed at the same time) was almost immediately seized with a remorse of conscience and anguish of mind that were very affecting. He has since become hopefully pious. But before any thing of this was known in the college, the remarks which were made when the dismissal of the three students was announced, seemed to produce a powerful effect on a number; and during that week, feelings and exercises which had in a certain degree, long existed in secret, could no longer be concealed. Nearly at the same time, an admonition, given in private, was remarkably blessed to the individual concerned.

4. The few pious youth who were members of the college before the revival, were happily instrumental in promoting it.—They had, for more than a year, been earnestly engaged in prayer for this event. When they perceived the general and increasing seriousness which has been noticed, several of them made an agreement to speak, privately and tenderly, to their particular friends and acquaintance, on the subject of religion. And what they said was, in almost every instance, not only well received, but those with whom they conversed became immediately and earnestly engaged in those exercises which, it is hoped, have issued in genuine piety. A public profession of religion, made by two of the students who had been a good while thoughtful, had also, at this time, much influence, apparently, both in producing and deepening impressions in many others.

The special means made use of to promote and cherish this revival, besides the circumstances already mentioned, were the following:—A short address on the subject of religion was made, after prayers, on every Saturday evening. In preaching on the Lord's day morning, subjects were selected suited to the existing state of the college—in this particular we are deeply indebted to the theological professors, who have generally conducted the morning service. A particular reference was often made to the religious attention which had been excited among the students, in the remarks which accompanied their bible recitations. A weekly lecture intended for the students exclusively, was given by myself, on every Tuesday evening. A social prayer-meeting was held, on every Friday evening, at which one of the theological professors commonly made an address. A familiar prayer-meeting (as the students called it) was, every evening, held among themselves, at which a large proportion of the whole college attended. Smaller and more select associations for prayer were also formed. The individuals whose minds were anxious and laboring, were, as often as they requested it, carefully conversed and prayed with in private—in this service I am to acknowledge the assistance received from the professors of the seminary, from their pupils, and from the pious students of the college. Finally, writings of approved character, on doctrinal and practical religion, were pointed out and recommended to the perusal of the students; and a short system of questions and counsel, which I herewith submit, was drawn up by myself, for the use of those who began to cherish the hope, that they had entered on a life of practical piety.

Having thus mentioned the chief instrumental causes of this revival, and the means used to cherish it, to guard it, I shall conclude my report on this subject with a few short remarks, offered with a view to give a correct apprehension of its nature and character.

1. It has been, so far as I am able to judge, remarkably free from extravagance and enthusiasm. I know of nothing in regard to this revival, that I think would be called extravagant or enthusiastic, by any one who really believes in the great doctrines of the protestant reformation. Particular pains were early taken to guard against the evil here contemplated; and, by the divine blessing, they have been

\* For more than two years, the Holy Scriptures had been the subject of as regular study and examination as the classics, the mathematics, or philosophy. The afternoon of the Lord's day was appropriated uniformly to the recitation of a certain number of the students, taken promiscuously (for all were required to be prepared) on five chapters of the Bible, assigned to them the preceding week. The recitation was always accompanied with expositions, critical remarks, and a practical application. The exercise was always concluded with prayer and singing, and was considered as the afternoon religious service of the college. In the morning, public worship, of the usual form, was celebrated.

† In the month of February, 1813, a Bible Society was instituted in the college, composed of the literary and theological students, indiscriminately. It has been very active in distributing Bibles gratuitously, especially to the soldiers and sailors of our country.



made so successful, that I am not acquainted with a single incident or occurrence, indicative of intemperate feeling or conduct, that we are called to regret.

2. There has been no sectarian spirit accompanying or mingling with this revival. There are students in the college belonging to four or five different denominations of christians. At first, there appeared to be some apprehension in the minds of those who were not presbyterians, lest they should be drawn into a union with this denomination, if they yielded to the sentiments and feelings which began to be prevalent. But I told them, in the first address that I made to them on a Tuesday evening, that it was my fixed purpose to inculcate no doctrine or tenet that was not found in all the public orthodox creeds of protestant christendom—that I was indeed earnestly desirous, that they should all become real practical christians, but that I had no wish to make a single proselyte. This, I believe, removed every apprehension—and the intimation then given has been sacredly regarded. Not a single thing has been said by myself, nor I am persuaded, by the theological professors who have preached to them, that has had any intentional tendency toward proselytism. On the contrary, every thing has been general. The great catholic doctrines of the gospel have been exclusively inculcated. It is believed, that there is not an individual of the college who would, if questioned, complain that he has, in any instance, felt himself pressed with opinions which interfered with his educational creed.

3. There has been no neglect of study. A report was circulated, that study was laid aside in the college to attend to religion. Nothing could be more false. Study has probably never been pursued with more diligence and success. Our pupils were informed, that if at any particular recitation, an individual should find that his mind had been so exercised as not to permit him to get his lesson, he should, on application to his teacher, be specially excused; and this indulgence has been frequently asked and granted. But not a single recitation of a class has been omitted; and every individual lesson or recitation, incidentally omitted, has been strictly required to be made up for the quarterly and semi-annual examinations. It was early and earnestly inculcated on the youth of the college, that not only did christian duty require as regular an attention as possible to all the lawful concerns of life, but that their minds would act more vigorously and more correctly on religious subjects, and in religious duties, if a suitable portion of their time should be diligently employed in their proper studies.

4. There have been no compulsory exercises. Every thing, beyond the stated religious instructions and duties of the college in ordinary times, has been perfectly voluntary; unless the short address, on Saturday evening after prayers, may be considered as a slight exception. No one has suffered either censure or reproach, who chose to be absent from any religious exercise or engagement which had its origin in this revival.

Such, gentlemen, is the statement which I have judged it proper to make to you, in regard to a work, which, in its salutary efficiency, has been all of God; and the whole praise of which is to be ascribed most unfeignedly, to Him alone.

#### TO THE FRIENDS OF RELIGION, AND PARTICULARLY OF THE PROTESTANT EPISCOPAL CHURCHES.

An opportunity offers of extending, under the most favourable circumstances, the blessings of civilization and religion among the Indian tribes, through the instrumentality of Mr. ELEAZER WILLIAMS, a young man of Indian extraction. He is the son of a chief of the Iroquois nation, among whom he was born, and has constantly lived except during the period of his receiving an English Education. From his character, his intelligence, and his influence with the Indians, he is particularly qualified to act as their religious instructor, in reference to which office his education has been conducted. Several of the Indians among the tribes in this state, and elsewhere, are desirous of religious instruction, according to the doctrines and worship of the Protestant Episcopal Church. And for this purpose it is contemplated to employ Mr. Williams among them as a schoolmaster, catechist and lay reader.

But in order to the successful prosecution of this design, it is necessary that the Indians should be furnished with at least portions of the Bible and of the Book of Common Prayer in their own language. This book, to which are annexed select portions of the Gospels, and of the historical books of Scripture, was translated more than a century since into the Mohawk language, which is the common language of the Six Nations, and published under the patronage of the society in England for propagating the Gospel. Another edition, revised by the Rev. Dr. Barclay, afterwards by the Rev. Dr. Ogilvie, and subsequently by the celebrated Indian chieftain Col. Brandt, has been more recently published under the superintendence of the same society. Few copies of this edition can now be procured; it is, therefore proposed to re-publish this translation under the superintendence of Mr. Williams, who understands the English language, and is particularly well acquainted with that of the Indian tribes. But the cost of an edition large enough to supply the wants of the Indians will amount to a very considerable sum. To raise this money, there is no resource but private benevolence, the state of the finances of Trinity Church, precluding all prospects of aid from that quarter.

An opportunity is now offered to episcopalians of disseminating the truths of religion among the Indian tribes, in that pure form in which their church professes them, and in that gradual manner which affords the best prospect of success. The expectation is confidently cherished, that this appeal to the benevolence of episcopalians will not be made in vain; but that they will prove, when an opportunity offers, that they are not less active and zealous than other christian denominations in diffusing the blessings of religion among their fellow men.

The money collected will be paid into the hands of \*\*\*\*\* and will be retained by him, subject to my order, for the purposes aforesaid, and for the general purposes of the instruction of the Indian tribes.

JOHN HENRY ROBERT,

*Assistant Bishop of the Protestant Episcopal Church,  
in the State of New-York.*

NEW-YORK, MAY 23, 1815.

The General Synod of the Reformed Protestant Dutch Churches of the United States, is now in session in this city. The Rev. Mr. SCHUREMAN, of New-Jersey, presides over this venerable body, whose proceedings, or such of them as may be intended for publication, we hope to have it in our power to lay before our readers.

#### MISSION TO INDIA.

PHILADELPHIA, MAY 18.—The Baptist Board of Foreign Missions for the United States, having accepted the Rev. George H. Hough, as Missionary to the Birman empire, propose setting him apart to the important services of the mission, on Thursday evening next. The exercises on the occasion, will commence at 8 o'clock, in the meeting-house, in Sansom-street. An opportunity will be afforded those, who love the prosperity of the Kingdom of our blessed Redeemer, to consecrate a part of their abundance for the diffusion of the rich blessings of the Gospel among the heathen.

PROVIDENCE, (R. I.) JUNE 2, 1815.—A silver plate was deposited in a cavity of the corner-stone of the First Congregational Church, now erecting in this town. The plate on one side bears the following inscription:—

“An association of Christians of the Congregational Order, was formed in this town, about the year of our Lord, 1720. They erected a house for the public worship of God, in 1723. In 1728, a Church was regularly embodied, under JOSIAH COTTON, their first settled minister. Their number having greatly increased, in 1794 and 1795 they built a spacious Meeting-House on this place, which was dedicated August 16, 1795. That elegant edifice was destroyed by fire, June 14, 1814; and this corner stone of a new building laid by HENRY EDES, the Pastor, May 29, 1815.

“May Almighty God bless and prosper the undertaking.”



On the reverse is the following :—

"The Ministers of the First Congregational Church in regular session, have been Josiah Cotton, John Bass, David Sherman Rowland, Enos Hitchcock, Henry Eds. The names of the Committee appointed to direct and superintend the building are, Samuel Ames, Isaac Bowen, jun. Samuel W. Bridgham, Richmond Bullock, James Burr, James Rurrill, jun. William Church, Benjamin Clifford, Peyton Dana, Jacob Dunnell, Caleb Earle, Samuel W. Greene, Peter Grinnell, John Howland, Zebediah Lothrop, Daniel Lyman, Thomas Sessions, Joseph Sweet, William Wilkinson.

"Architect and Master Builder—JOHN H. GREENE.

"Master Mason—ZACHARIAH CHAFFEE."

**BOSTON, MAY 30, 1815.**—During the present week, the customary annual religious ceremonies will be performed in this town, by the following charitable, moral and religious institutions, viz :—

**THIS DAY**, at 4 o'clock P. M. a sermon will be preached at the Church in Chauncey-Place before the *Society for promoting Christian Knowledge, Piety and Charity*, by John Allyn, D. D. of Duxbury.—There will be a collection made for promoting the objects of the Society.

At half past 7 o'clock, P. M. at the Old South, a sermon will be preached by the Rev. ———, before the *Massachusetts Missionary Society*. There will also be a collection for promoting the important objects of this Society.

**TO-MORROW**—The *Election Sermon* will be preached by the Rev. James Flint, of Bridgewater.

At half past 7 o'clock, P. M. the Rev. Nathaniel Thayer, of Lancaster, will deliver a sermon before the *Evangelical Missionary Society*, at the Old South. A collection will be made.

On the same evening, a sermon will be also preached before the *Baptist Missionary Society*, by the Rev. Mr. Gammel, at the first Baptist Meeting-House.

**ON THURSDAY**, the sermon before the *Convention of Congregational Clergy*, will be preached at the Meeting-house in Brattle street, by the Rev. Charles Stearns, D. D. of Lincoln. A collection will be made on this occasion for the poor widows of deceased clergymen.

At half past 7 o'clock, before the *Society for promoting Christian Knowledge*, a sermon will be preached at the Old South.

**ON FRIDAY**, at 11 o'clock, at the Church in Chauncey-Place, a sermon will be preached before the *Society for the Suppression of Intemperance*, by the Rev. Abiel Abbott, of Beverly.

#### ELEGANT EXTRACTS.

**ARCHIBALD ALISON**, L. L. B. Prebendary of Sarum, Rector of Rodington, &c. &c. Edingburgh, is known to the learned American reader, generally speaking, by his celebrated *Essays on the Nature and Principles of Taste*. As the author of sermons he is not so generally known : of these, however, he has lately published a volume, delivered chiefly on particular occasions. We learn from the *Edingburgh Review*, for Sept. 1814 ; for we have not received the Sermons, though they have reached New-York, that among other discourses in the volume alluded to, there is one on each of the four Seasons ; and from the one on Autumn, which was preached from the text of Isaac meditating at eventide in the fields, the *Edingburgh Reviewers* give us the following elegant extracts :

"There is an even-tide in the day—an hour when the sun retires, and the shadows fall, and when nature assumes the appearances of soberness and silence. It is an hour from which every where the thoughtless fly, as peopled only in their imagination, with images of gloom ;—it is the hour on the other hand, which, in every age, the wise have loved, as bringing with it sentiments and affections more valuable than all the splendours of the day.

"Its first impression is to still all the turbulence of thought or passion which the day may have brought forth. We follow, with our eye, the descending sun,—we listen to the decaying sounds of labour and of toil,—and, when all the fields are silent around us, we feel a kindred stillness to breathe upon our souls, and to calm them from the agitations of society. From this first impression, there is a second, which naturally follows it :—In the day we are living with men,—in the even-tide we begin to live with nature ;—we see the world withdrawn from us,—the shades of night darken over the habitations of men, and we feel ourselves alone. It is an hour, fitted, as it would seem by Him who made us, to still, but with gentle hand, the throb of every unruly passion, and the ardour of every impure desire ; and, while it veils for a time the world that misleads us, to awaken in our hearts those legitimate affections which the heat of the day may have dissolved, there is yet a farther scene it presents to us :—While the world withdraws from us, and while the shades of the evening darken upon our dwellings, the splendours of the firmament come forward to our view. In the moments when earth is overshadowed, Heaven opens to our eyes a sublimer being ; our hearts follow the successive splendours of the scene ; and while we forget, for a time, the obscurity of earthly concerns, we feel that there are "yet greater things than these."

"There is, in the second place, an "even-tide" in the year,—a season, as we now witness, when the sun withdraws his propitious light,—when the winds arise, and the leaves fall, and nature around us seems to sink into decay. It is said, in general, to be the season of melancholly ; and if, by this word be meant that it is the time of solemn and serious thought, it is undoubtedly the season of melancholly ; yet, it is a melancholly so soothing, so gentle in its approach, and so prophetic in its influence, that they who have known it feel, as instinctively, that it is the doing of God, and that the heart of man is not thus finely touched, but to fine issues.

"When we go out into the fields in the evening of the year, a different voice approaches us. We regard, even in spite of ourselves, the still but steady advances of time. A few days ago, and the summer of the year was grateful, and every element was filled with life, and the sun of Heaven seemed to glory in his ascendant. He is now enfeebled in his power ; the desert no more "blossoms like the rose ;" the song of joy is no more heard among the branches ; and the earth is strewn with that foliage that once bespoke the magnificence of summer. Whatever may be the passions which society has awakened, we pause amid this apparent desolation of nature. We sit down in the lodge "of the way-faring man in the wilderness," and we feel that all we witness is the emblem of our own fate. Such also, in a few years, will be our condition. The blossoms of our spring,—the pride of our summer, will also fade into decay ;—and the pulse that now beats high with virtuous or with vicious desire, will gradually sink, and then must stop for ever. We rise from our meditations with hearts softened and subdued, and we return into life as into a shadowy scene, where we have disquieted ourselves in vain."

"Yet a few years, we think, and all that now bless, or all that now convulse humanity, will also have perished. The mightiest pageantry of life will pass,—the loudest notes of triumph or of conquest will be silent in the grave ;—the wicked, wherever active, "will cease from troubling," and the weary, wherever suffering, "will be at rest." Under an impression so profound, we feel our own hearts better.—The cares, the animosities, the hatreds which society may have engendered, sink unperceived from our bosoms. In the general desolation of nature, we feel the littleness of our own passions ;—we look forward to that kindred evening which time must bring to all ;—we anticipate the graves of those we hate, as of those we love. Every unkind passion falls, with the leaves that fall around us ; and we return slowly to our homes, and to the society which surrounds us, with the wish only to enlighten or to bless them.

"If there were no other effects, my brethren, of such appearances of nature upon our minds, they would still be valuable,—they would teach us humility,—and with it they would teach us charity."



The final application of this great moral of nature, is as follows:—

"There is an even-tide in human life; a season when the eye becomes dim, and the strength decays, and when the winter of age begins to shed upon the human head its prophetic snow. It is the season of life to which the present is most analogous; and much it becomes, and much it would profit you, my elder brethren, to mark the instructions which the season brings. The spring and the summer of your days are gone, and, with them, not only the joys they knew, but many of the friends, who gave them. You have entered upon the autumn of your being; and whatever may have been the profusion of your spring, or the warm intemperance of your summer, there is yet a season of stillness and of solitude which the beneficence of Heaven affords you, in which you may meditate upon the past and the future, and prepare yourselves for the mighty change which you are soon to undergo.

"In the long retrospect of your journey, you have seen every day the shades of the evening fall, and every year the clouds of winter gather. But you have seen also, every succeeding day, the morning arise in its brightness, and in every succeeding year the spring return to renovate the winter of nature. It is now you may understand the magnificent language of Heaven,—it mingles its voice with that of revelation,—it summons you, in these hours when the leaves fall, and the winter is gathering, to that evening study which the mercy of Heaven has provided in the book of salvation: And, while the shadowy valley opens which leads to the abode of death, it speaks of that hand which can comfort and can save, and which can conduct to those "green pastures, and those still waters," where there is an eternal spring for the children of God."

### BIOGRAPHICAL ANECDOTES.

#### ERASMUS AND SIR THOMAS MORE.

These two great men held an epistolary correspondence before they had any acquaintance with each other. After many pressing invitations, Erasmus came to England, and a common friend, probably Lilly the grammarian, or Dean Colet, contrived that they should meet together at the lord mayor's table without knowing that each other was there. During the dinner an argument was started, which drew More and his friend into a pretty sharp contest, no doubt to the great entertainment of those who were in the secret. Erasmus at length feeling the peculiar sharpness of his antagonist's wit, exclaimed, "Aut tu es Morus, aut nullus." To which Sir Thomas replied, "Aut tu es Erasmus, aut diabolus." This same facetious and heroic man, after his unjust condemnation, was visited by a courtier, whose discourse went chiefly to urge him to change his mind; Sir Thomas, wearied with his importunity, answered, that he had changed it. The courtier immediately hastened to inform the king, who sent him back to know in what respect his mind was changed; on which Sir Thomas told him that, "whereas he had intended to be shaved, that he might appear before the people as he had been wont; he was now fully resolved that his beard should have the same fate as his head." A singular instance of that unconquerable tranquillity, which innocence can inspire when supported by religion. [*Theological Magazine.*]

#### DR. JOSIAH TUCKER, DEAN OF GLOUCESTER.

This distinguished philanthropist, pious divine, and acute politician, was the son of a poor farmer, in Cardiganshire, who pinched himself to give Josiah an university education, and that he might go to college respectably, he gave him his own and only horse. Upon his return, Josiah found how much his father stood in need of the animal, and for the future would never go to Oxford any other way than on foot, with his wallet on his back. The good dean would often relate, very pleasantly, the particulars of his pedestrian excursions. *Ib.*

#### THE REV. GEORGE, COMMONLY CALLED THE DIVINE HERBERT

The death of this exemplary man was correspondent with the tenor of his amiable life. To his most intimate friend, he said, just before his departure, "I am sorry I have nothing to present to my merciful God but *sin* and *misery*; but the first is pardoned, and a few hours will now put a period to the latter." What a contrast is this to the conduct and end of the self-sufficient sceptic, who devotes his talents to the vile purposes of robbing men of their best hope, and consoles himself at last with the gloomy reflection, that death is no more than an "eternal sleep, or a leap in the dark."

#### PASCAL.

BLAISE PASCAL was born at Clermont, in France, in the year 1623. Nature endowed him with extraordinary powers of mind, which were highly cultivated. He was an eminent philosopher, a profound reasoner, and a sublime and elegant writer. We raise his character still higher, when we say, he was a man of most exemplary piety and virtue. The celebrated Bayle, speaking of this distinguished person, says, "A hundred volumes of religious discourses, are not of so much avail to confound the impious, as a simple account of the life of Pascal. His humility and his devotion mortify the libertines more than if they were attacked by a dozen missionaries. They can no longer assert that piety is confined to men of little minds, when they behold the highest degree of it, in a geometrician of the first rank, the most acute metaphysician, and one of the most penetrating minds that ever existed."

#### EPISTOLARY.

#### LETTER OF DR. JOHNSON,

To Mr. JAMES ELPHINSTON, *consoling him for the death of his Mother:*

DEAR SIR,

SEPTEMBER, 25th 1750.

You have, as I find by every kind of evidence, lost an excellent mother; and I hope you will not think me incapable of partaking of your grief. I have a mother, now eighty-two years of age, whom, therefore, I must soon lose, unless it pleases God that she rather should mourn for me. I read the letters, in which you relate your mother's death, to Mr. Strahan, and think I do myself honour, when I tell you, that I read them with tears; but tears are neither to *you*, nor to *me*, of any further use, when once the tribute of nature has been paid.—The business of life summons us away from useless grief, and calls us to the exercise of those virtues of which we are lamenting our deprivation.

The greatest benefit which one friend can confer upon another, is to guard, and excite, and elevate his virtues. This your mother will still perform, if you diligently preserve the memory of her life, and of her death: A life, so far as I can learn, useful, wise, and innocent; and a death resigned, peaceful, and holy. I cannot forbear to mention, that neither reason nor revelation denies you to hope, that you may increase her happiness, by obeying her precepts; and that she may, in her present state, look with pleasure upon every act of virtue, to which her instructions or example have contributed. Whether this be more than a pleasing dream, or a just opinion of separate spirits, is, indeed, of no great importance to us, when we consider ourselves as acting under the eye of God: Yet, surely there is something pleasing in the belief, that our separation from those, whom we love, is merely corporeal; and it may be a great incitement to virtuous friendship, if it can be made probable, that that union, which has received the divine approbation, shall continue to eternity.

There is an expedient, by which you may, in some degree, continue her presence. If you write down minutely what you remember of her from your earliest years; you will read it with great pleasure, and receive from it many hints of soothing recollection, when time shall remove her yet farther from you, and your grief shall be



matured to veneration. To this, however painful for the present, I cannot but advise you, as to a source of comfort and satisfaction, in the time to come; for all comfort, and all satisfaction, is sincerely wished you, by,

Dear Sir,

Your most obliged, most obedient,  
And most humble servant,  
SAM. JOHNSON.

LETTERS OF HENRY KIRKE WHITE.

[CONTINUED.]

To Mr. B. MADDOCK.

NOTTINGHAM, 24th April, 1814.

MY DEAR BEN,

TRULY I am grieved, that whenever I undertake to be the messenger of glad tidings, I should frustrate my own design, and communicate to my good intelligence a taint of sadness, as it were by contagion. Most joyfully did I sit down to write my last, as I knew I had wherewith to administer comfort to you; and yet, after all, I find that by gloomy anticipations, I have converted my balsam into bitterness, and have by no means imparted that unmixed pleasure which I wish to do.

Forebodings and dismal calculations are, I am convinced, very useless, and I think very pernicious speculations—"Sufficient for the day is the evil thereof."—And yet how apt are we, when imminent trials molest us, to increase the burthen by melancholly ruminations on future evils!—evils which exist only in our own imaginations—and which, should they be realized, will certainly arrive in time to oppress us sufficiently, without our adding to their existence by previous apprehension, and thus voluntarily incurring the penalties of misfortunes yet in prospective, and trials yet unborn. Let us guard then, I beseech you, against these ungrateful divinations into the womb of futurity—we know our affairs are in the hands of one who has wisdom to do for us beyond our narrow prudence, and we cannot, by taking thought, avoid any afflictive dispensation which God's providence may have in store for us. Let us, therefore, enjoy with thankfulness the present sunshine, without adverting to the coming storm. Few and transitory are the intervals of calm and settled day with which we are cheered in the tempestuous voyage of life; we ought therefore to enjoy them, while they last, with unmixed delight, and not turn the blessing into a curse, by lamenting that it cannot endure without interruption. We, my beloved friend, are united in our affections by no common bands—bands which I trust are too strong to be easily dis severed—yet we know not what God may intend with respect to us, nor have we any business to inquire—we should rely on the mercy of our Father, who is in heaven—and if we are to anticipate, we should hope the best. I stand self accused, therefore, for my prurient, and I may say, *irreligious* fears. A prudent foresight, as it may guard us from many impending dangers, is laudable; but a morbid propensity to seize and brood over future ills, is agonizing, while it is utterly useless, and therefore ought to be repressed.

I have received intelligence, since writing the above, which nearly settles my future destination. A—— informs me, that Mr. Martynn, a fellow of St. John's, has about 20*l.* a year to dispose of, towards keeping a religious man at college—and he seems convinced that, if my mother allows me 20*l.* a year more, I may live at St. John's, provided I could gain admittance, which, at that college is difficult, unless you have previously stood in the list for a year. Mr. Martyn thinks, if I propose myself immediately, I shall get upon the foundation, and by this day's post I have transmitted testimonials of my classical acquirements. In a few days, therefore, I hope to hear that I am on the boards of St. John's.

Mr. Dashwood has informed me, that he also has received a letter from a gentleman, a magistrate near Cambridge, offering me all the assistance in his power towards getting through college, so as there be no obligation. My way, therefore, is now pretty clear.

I have just risen from my knees, returning thanks to our heavenly Father for this providential opening—my heart is quite full. Help me to be grateful to him, and pray that I may be a faithful minister of his word.

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PRAYER.—By DR. JOHNSON.

JANUARY 23, 1759.

*The Day on which my Mother was Buried.*

ALMIGHTY GOD, merciful Father, in whose hands are life and death, sanctify unto me the sorrow which I now feel. Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly. Make me remember her good precepts and good example, and to reform my life, according to thy holy word, that I may lose no more opportunities of good. I am sorrowful, O Lord; let not my sorrow be without fruit. Let it be followed by holy resolutions, and lasting amendments; that when I shall die, like my mother, I may be received to everlasting life. I commend, O Lord, as far it may be lawful, into thy hands, the soul of my departed mother, beseeching Thee, to grant whatever is most beneficent to her in her present state. O Lord, grant me thy Holy Spirit, and have mercy upon me for Jesus Christ sake. Amen.

And, O Lord, grant unto me, that are now about to return to the common comforts and business of the world, such moderation in all enjoyments, such diligence in honest labour, and such purity of mind, that, amidst the changes, miseries and pleasures of life, I may keep my mind fixed upon Thee, and improve every day in grace, till I shall be received into thy kingdom of eternal happiness.

OBITUARY NOTICES.

DIED.] In England, Feb. 19th, 1815, CLAUDIUS BUCHANAN, D. D. one of the most accomplished scholars, and truly Apostolic Divines of his age.—He was deeply versed in all the oriental languages, and at the time of his death was superintending an edition of the Scriptures for the use of the Syrian Christians.

—.] Lately, on his passage to India, whither he was going to dispense the Word of Everlasting Life, the Rev. THOMAS COKE, L. L. D. one of the Bishops of the Methodist Episcopal Church, in the United States. He was the disciple and immediate successor, as the head of the Methodist Church, of the late Rev. John Wesley. Like his illustrious friend, he "went about doing good."

—.] At Lancaster, (Penn.) on Tuesday, the 23d ult. the Rev. HENRY ERNESTUS MUEHLNBERG, in the 62d year of his age. By the death of this venerable and illustrious Divine (says the *Lancaster Journal*) society has lost one of her dearest and most valuable members. For upwards of 39 years did he diffuse the divine light of the gospel through a numerous congregation.—His exemplary piety, his amiable and affectionate deportment, endeared him to all who enjoyed the happiness of his acquaintance. He was a solicitous and tender visitant of the sick and infirm. He watched over the bed of the dying and poured divine consolations into the departing soul. He enlivened the comfortless and checked the licentious. In a word, he was the friend and benefactor of mankind, and the father of his grateful congregation. He was educated in the University of Halle. Blessed with a happy strength of constitution, and gifted with a vigorous and contemplative genius, he soon acquired a distinguished character as a man of science and a Divine. Early smitten with the love of Nature, and possessing that happy conformation of mind which Guds—

"Tongues in the trees, books in the running brooks;

"Sermons in stones, and good in every thing!"

he devoted himself with unremitting ardour to the study of botany. How much this science has been enriched by his labours, is well known to its lovers and cultivators. He enjoyed the most extensive correspondence, with the most eminent cultivators of natural science, both at home and abroad. In fine, he was a man of *exemplary piety, eminent talents, and of profound erudition.*

—.] At New-Brunswick, on Friday the 2d instant, in the 71st year of his age, the Honourable ROBERT MORRIS, District Judge for the New-Jersey District. He was the first Chief Justice appointed in New-Jersey, after the Declaration of Independence, which place he held through the perils of the



revolutionary war.—Upon his resignation of that office, he returned to the Bar, and became eminent in his profession.—In 1796, President Washington selected him for the Federal Judiciary of that State, which appointment he held till the time of his death. As a Counsellor and Advocate he was intelligent and impressive: As a Judge, able, upright and independent—and as a man, governed on all occasions by the dictates of an honest heart, and of a sound and enlightened understanding and judgment. [N. Y. Daily Gaz.

—.] At his place in North-East-Town, on Monday the 8th ult. PHILIP SPENCER, Esq. in the 88th year of his age, father to his Honor Judge Spencer.

PITTSFIELD, (Mass.) JUNE 1, 1815.—It has become our melancholly and painful duty to record the death of another of our most respectable and distinguished citizens. The Honourable DANIEL DEWEY, one of the Justices of the Supreme Judicial Court of this Commonwealth, died at his seat in Williamstown, on Friday last.

The death of this excellent man has cast a deep gloom over this part of the country. It is an event, which not only his particular relations and friends, but the public, will sincerely lament. The social and amiable qualities of Judge DEWEY, had peculiarly endeared him to all who were personally acquainted with him; and his learning, talents, and integrity, had deservedly ranked him among the most eminent citizens of this state.—Many high and important offices had been conferred upon him, in all of which he ably and faithfully performed his duty. He died in the 50th year of his age, in the midst of his usefulness. His remains were deposited in the public burying ground in Williamstown, on Sunday last, and were followed to the grave by a large concourse of people, who had loved and respected him in life, and who deeply lamented him in death. The character which he has left behind him, will be held in veneration by the public, and will be the consolation, and may justly be the pride, of his affectionate children, and numerous relations.

Within the space of a little more than two years, this Commonwealth has been deprived by death, of four Judges of the same Court, viz: Judges Sedgwick, Parsons, Sewall and Dewey.

MONTREAL, MAY 6, 1815.—At Fort Wellington, Upper Canada, aged 30 years, JOSEPH MORRICE, Esq. Surgeon of the 16th Regiment of Foot.—The death of this useful and lamented officer was sudden and affecting, al-

though for some time previously menaced, and become rather probable. On the 1st of January last, while engaged in playfulness with a young child, he incautiously placed a French half-crown in his mouth, which went down his throat, beyond the reach of instruments to extract it. Thence it gradually ascended and became fixed for some months at the bottom of the oesophagus, exciting small pain, and impeding but little the functions of his frame. Oft, while this unkindly guest, presaged separation from all he viewed fondest, and that hope rose superior—often during this anxious and uncertain period, did life fade and brighten before his eye; and often when viewing the world with soberness and abstraction, would fancy cherish in anticipation, a scene of milder and more sequestered life; while a respectable family and friends, and domestic endearments suffused the imagination.

"Lean not on earth; 'twill pierce thee to the heart;

"A broken reed at best, but oft a spear."

On the 18th ult. the piece of money was suddenly expelled by a vomiting of blood, and from the absence of any succeeding pain, as well as the enjoyment of gentle and composed sleep, he indulged in considerable hopes of surviving; but while engaged, a few hours afterwards in conversation, the stomach became again convulsed, and a vast discharge of blood immediately closed his life.—"Be ye also ready, for at such an hour as ye know not, the Son of Man cometh."

### DEATHS IN ALBANY.

On Monday last, Mrs. FRANCES M'DONALD, wife of Mr. Donald M'Donald, hair-dresser, in the 48th year of her age. Her remains were interred on Wednesday in the cemetery of the first Presbyterian Church.—This excellent woman has left an affectionate husband and four children, to lament their irreparable loss. She lived in the constant and faithful discharge of her duties as a wife, a mother, and a friend; and although she had not obtained admittance to the highest and most sacred ordinance in the Church of Christ, she died in the faith, and in the hope of salvation, through the merits of the Redeemer.

On Monday last, Mr. EDMUND HATFIELD.

On Wednesday last, Mr. WILLIAM DUNN, son of Mr. Richard Dunn, Merchant.

### RELIGIOUS POETRY.

#### THE STAR OF BETHLEHEM.

BY HENRY KIRKE WHITE.

WHEN marshall'd on the nightly plain,  
The glittering host beset the sky;  
One star alone, of all the train,  
Can fix the sinner's wandering eye.  
Hark! hark! to God the chorus breaks,  
From every host, from every gem;  
But one alone the Saviour speaks,  
It is the Star of Bethlehem.  
Once on the raging seas I rode,  
The storm was loud—the night was dark,  
The ocean yawn'd—and rudely blow'd  
The wind that toss'd my foundering bark.  
Deep horror then my vitals froze,  
Death-struck, I ceas'd the tide to stem;  
When suddenly a star arose,  
It was the Star of Bethlehem.  
It was my guide, my light, my all,  
It bade my dark forebodings cease;  
And through the storm and dangers' thrall,  
It led me to the port of peace.  
Now safely moor'd—my perils o'er,  
I'll sing, first in night's diadem,  
For ever and for evermore,  
The star!—The Star of Bethlehem!

#### A HYMN.

BY THE SAME.

O LORD, my God, in mercy turn,  
In mercy hear a sinner mourn!

To thee I call, to thee I cry,  
O leave me, leave me not to die!  
I strove against thee, Lord, I know,  
I spar'd thy grace, I mock'd thy law;  
The hour is past—the day's gone by,  
And I am left alone to die.

O pleasures past, what are ye now,  
But thorns about my bleeding brow?  
Spectres that hover round my brain,  
And aggravate and mock my pain.

For pleasure I have given my soul;  
Now, justice, let thy thunders roll!  
Now vengeance smile—and with a blow,  
Lay the rebellious ingrate low.

Yet Jesus, Jesus! there I'll cling,  
I'll croud beneath his sheltering wing;  
I'll clasp the cross, and holding there,  
Even me, oh bliss!—his wrath may spare.

#### THE MANSION OF REST.

ASCRIBED TO THE LATE CHARLES JAMES FOX.

I talk'd to my flattering heart,  
And I chid its wild wand'ring ways;  
I charg'd it from folly to part,  
And to husband the rest of its days;  
I bade it no longer admire  
The meteors that Fancy had drest;  
I whisper'd 'twas time to retire,  
And seek for a Mansion of Rest.

A Charmer was list'ning the while,  
Who caught up the tone of my lay;  
Oh come then, she cried, with a smile,  
And I'll show you the place and the way.  
I follow'd the witch to her home,  
And vow'd to be always her guest;

Never more, I exclaim'd, will I roam,  
In search of the Mansion of Rest.

But the sweetest of moments will fly;  
Not long was my fancy beguil'd,  
For, too soon I confess'd, with a sigh,  
That the Syren deceiv'd, while she smil'd.  
Deep, deep, did she stab the repose  
Of my trusting and innocent breast,  
And the door of each avenue close  
That led to the Mansion of Rest.

Then friendship enticed me to stray,  
Thro' the long magic wiles of romance,  
But I found that he meant to betray  
And shrunk from the sorcerer's glance;  
For experience had taught me to know,  
That the soul which reclin'd on his breast,  
Might toss on the billows of woe,  
And ne'er find a Mansion of Rest.

Pleasure's path I determined to try,  
But Prudence I met in the way,  
Conviction flash'd light from her eye,  
And appear'd to illumine my day;  
She cried—as she show'd me a grave  
With nettles and wild flowers dress'd,  
O'er which the dark cypress did wave—  
"Behold here the Mansion of Rest."

She spoke, and half vanish'd in air,  
When I saw mild Religion appear,  
With a smile that would banish despair,  
And dry up the penitent tear:  
Doubts and fears from my bosom were driven,  
As pressing the cross to her breast,  
And pointing serenely to Heaven,  
She show'd the true Mansion of Rest.